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# THE VALUE OF THE OLD TESTAMENT IN THE THEOLOGICAL CURRICULUM<sup>1</sup>

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We are living in a new world. "Old things have passed away; all things are become new." Even where old things are not utterly discarded, they have had to undergo re-examination and show cause for their continuance. Nothing is more conservative of tradition than religion; and in the field of religion nothing fights harder for its life than theology. Naturally, therefore, theological curricula are not the type of thing most susceptible to change. But the revolutionary quality of the present age is so pronounced that even theological professors are beginning to question the validity of many of their ancient claims. On every hand the theological course is being scrutinized with a view to making it serve the needs of the present age more effectively. This was one of the main subjects under consideration at the Cambridge Conference last August. The Episcopal Church Congress held in New York early last May was manifestly in favor of a radical change in the seminary training of candidates for the ministry. At such a time it is incumbent upon the representatives of each subject included in the curriculum to investigate the right of that subject to maintain its hold upon its traditional claim to the

student's time. At a recent Episcopal conference the proposition to eliminate the Old Testament "lesson" from the ritual was seriously made. It is as a result of such searchings of heart that in behalf of the required study of the Old Testament on the part of candidates for a theological degree I present this *apologia*.

In the theological curricula of days gone by the Old Testament was given a much more prominent place than that which it now occupies. Its importance was so keenly felt that insistence was laid upon the study of Hebrew as the key to its interpretation; and the study of Hebrew was not postponed to the seminary period but was begun in the college course preparatory thereto. It is a familiar fact to all students of recent Baptist history that the late President Harper delivered his commencement oration in Hebrew as a boy of fourteen at Muskingum College. This practice at Muskingum was but an isolated survival of a custom that was quite common at an earlier day. Harvard College was founded for the purpose of training up a properly equipped ministry. Naturally, therefore, the study of Hebrew was given a large place. At the beginning, candidates for the A.B. degree were required

<sup>1</sup> An address at the Theological Conference held in connection with the commencement exercises of Rochester Theological Seminary on May 5. Publication here is with the consent of the editor of the *Rochester Seminary Bulletin*, in which the address is also appearing.

to take not only Hebrew and Greek, but also Syriac and Aramaic. Similar prescriptions prevailed at Yale. A period of "degeneration" was inaugurated by Harvard in 1787, when Hebrew was made optional. *Facilis descensus Averni*. The process of relaxation, being started, went on apace until ultimately not only the colleges but also the theological seminaries began to treat Hebrew as nonessential. The most recent addition to the list of those thus dispensing with Hebrew is Union Theological Seminary, New York. The General Synod of the Lutheran Church in the United States still requires every candidate for ordination to possess a knowledge of Hebrew, and the Presbyterian Theological Seminary at Princeton continues to make it a prerequisite for graduation. When President Harper inaugurated the new fashion by dispensing with the prerequisite of Hebrew at Chicago, it was done, not because of any diminution of interest in the Old Testament or of belief in its value, but because he rightly thought that to occupy every student's energy during a large portion of his time in the Divinity School with the learning of Hebrew paradigms and the memorizing of vocabularies was not the most effective way of giving him an adequate knowledge of the Old Testament as preparation for his work as a minister.

However, the former emphasis upon the Old Testament as indispensable to the minister was part and parcel of a theory of Scripture which has now passed away. As long as men thought of Scripture as the literal utterance of God expressly conveyed to men through specially endowed individuals who acted

as mere amanuenses, it was quite natural that they should be anxiously solicitous to obtain all the light possible from such a revelation. It was a perfectly logical conclusion from this conception of Scripture that the Bible must constitute a complete guide for all human conduct; no contingency could arise in human experience for which there would not be found an adequate rule in the Scriptures. With this attitude toward the Bible, it was certainly necessary to search out every hidden bit of wisdom that the sacred book might contain. To be equipped for this task the minister, whose whole business it was as a preacher to expound the "word of God," must indisputably possess a competent knowledge of the languages in which that word was conveyed unto men. All this sort of thing led to meticulously minute researches into the meaning of the Scripture. No book in human history has been the victim of so much labor expended upon its interpretation, not to say misinterpretation, as the Bible. The Old Testament came in for its full share of attention because it was looked upon as equally inspired with the New Testament and as furnishing the key to much of the mystery of the New Testament revelation.

That conception of Scripture, however, has been outgrown by modern interpreters. For us the Old Testament is the record of the religious experience of ancient Israel. It is therefore an intensely human document. Whatever may have lain behind this experience, the fact that the Hebrew religion was worked out by the Hebrew people is indisputably clear. It bears the marks of its authorship indelibly stamped upon

its soul. Whatever else inspiration may have done, it did not rob the Hebrew writers of their individuality. Personal characteristics of style and of soul are manifest on every page. One writer differs from another even as one star differs from another star in glory. Human weakness and failure crop out everywhere and strew the path of the ascending Hebrew life even up to the highest levels.

We have therefore come to see clearly that the Old Testament must be put upon the same basis as all other literature, tested by the same standards, given no exemptions, and made to establish its claims to a place in human interest by its sheer inherent merit. Deprived of all external support and viewed as a product of the human mind, divinely guided and sustained to be sure, here as elsewhere where men are striving toward the achievement of the best within their reach, what has the Old Testament to say in behalf of its claim to a large place in the theological curriculum of today?

We may begin our answer to this question by calling attention to a very obvious, but none the less important, fact. We are dealing with a condition and not a theory. We are not confronted by a clean slate upon which we may write as we will. Our students are going forth to be ministers in an established institution—the church. That church has certain clearly defined attitudes and traditions. It has been trained up through the centuries upon Bible study. It is hardly awake yet to the great change in our conception of the Bible of which I have already spoken. The young minister going out to his first church finds himself con-

fronted by the necessity of expounding the Old Testament both in public and in private. Bible classes must be taught, the difficulties of individuals with the Bible in general and the Old Testament in particular must be handled wisely and competently, the minister *must* know his Old Testament well if he is to command the respect of his entire congregation. To be an ignoramus on the subject would be fatal to the highest success. Then, too, this familiarity with the Old Testament on the part of the congregation as a whole is an advantage not to be ignored. It places at the preacher's disposal a great amount of valuable material, familiar to his people, from which he may draw illustrative and inspirational matter that because of its very familiarity is more effective in accomplishing the end sought than any unknown literature could be, no matter how fine its quality. The Old Testament speaks to us in the familiar tones of a long-time friend.

But from still another angle of approach we come to the conclusion that the Old Testament must be well known by the minister as the sacred literature of the existing church. No small proportion of the theological perversions and fantastic dreams which are just now so persistently current and so perniciously misleading among us obtains its inspiration from a mistaken view of the Old Testament. The visions of Joel and the trances of Daniel are made to do forced service in behalf of all kinds of fanciful, premillenarian interpretations of our own age and the immediate future. No less a person than the Bishop of Durham has recently put the prestige of his high position

behind the confident prediction that Jesus will return to this earth next year (1920) to inaugurate the new Golden Age. Every minister is brought up against this kind of thing sooner or later. It is the business of the pastor to protect the church against the ravages of this disease. It is only by the inculcation of right methods and points of view in interpretation that such errors can be driven out. A minister not possessing some degree of competence in Old Testament interpretation is easy prey for these experts in misinterpretation.

Passing from these considerations growing out of the existing *status quo*, let us come to the consideration of the Old Testament itself. What credentials does it bring? Right at the threshold of our investigation we discover that we are dealing with a body of great literature. Great literature is that in which the splendor of great ideas is matched by the splendor of the language in which they are clothed. It is this perfect union that makes the Old Testament supremely great as literature. The New Testament here must cede the palm of pre-eminence to the Old. While on the whole superior in the high quality of its spiritual and ethical ideals, the New Testament was not written by men possessed of a discriminating taste for words and a fine sense of form. But in the Old Testament we find historical narrative, imaginative story, prophetic oratory, gnomic philosophy, lyric poetry, and dramatic argument at their very best. If this proposition needs further support than my poor judgment affords, let me cite the opinions of some who have a better right to speak upon literary

matters than I. Tennyson, for example, pronounced the Book of Job "the greatest poem whether of ancient or modern times." Carlyle in his *Lectures on Heroes* said of the same poem, "I call it, apart from all theories about it, one of the grandest things ever written with pen. One feels indeed as if it were not Hebrew. Such a noble universality, different from noble patriotism or noble sectarianism, reigns in it. A noble Book; all men's Book. . . . There is nothing written, I think, in the Bible or out of it, of equal literary merit." Addison declares that Horace and Pindar when compared with the Hebrew Psalter display "an absurdity and confusion of style" and "a comparative poverty of imagination." Professor William Lyon Phelps, of the Department of English Literature in Yale University, says:

The poetry of the Bible is not only the highest poetry to be found anywhere in literature, it contains the essence of all religion, so far as religion consists in aspirations. In this way, Job, the Psalms, and Isaiah contain an eternal element of truth, that no advance in the world's thought can make obsolete. . . . The Bible contains not only the finest historical prose, and the finest epic and lyric poetry; in philosophy, practical wisdom, and political economy it is also supreme. Modern pessimism, even in the great artist Schopenhauer, finds no more beautiful expression than in the book of Ecclesiastes. . . . When President Eliot was requested by the authorities at Washington to select a sentence for a conspicuous place in the great library, he said there was nothing in the history of literature more worthy than a pair of lines from the prophet Micah:

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

I need not weary you with further citations of similar judgments, of which there is no lack. I will only say that the minister who wishes to become master of the grand style can do no better than to soak his mind in the apt phraseology and glowing imagery of the Old Testament. Perhaps the average minister's preaching is lacking at no point more than at this. The dull, drab monotony of many a sermon is enough to paralyze the most spiritual message.

Against the claim of the present age that our own period as compared with the distant past, is infinitely more important and has greater right, yea, practically exclusive right, to the theological student's attention, the Old Testament makes confident protest. The very fact that the Old Testament is a record of the past is one of its strongest assets. The nearness of our own times is their greatest disadvantage from the point of view of the student. The stage of the drama of present-day life is crowded so full of figures and of actions that it is extraordinarily difficult to discover any plot or progress. To use an overworked phrase, "We cannot see the woods for the trees." We require perspective in order to estimate correctly the relations of society. Distance is imperative, if we are to get things in proper proportions. This difficulty in appreciating the significance of contemporary people and movements and especially in discerning the outlines of large operations amid the crowded mass of detail in contemporary life has been well stated by Elizabeth Barrett Browning in her lines on "Mount Athos":

Every age,  
Through being beheld too close, is ill-  
discerned  
By those who have not lived past it. We'll  
suppose  
Mount Athos carved, as Alexander schemed,  
To some colossal statue of a man.  
The peasants gathering brushwood in his ear,  
Had guessed as little as the browsing goats  
Of form or feature of humanity  
Up there—in fact, had traveled five miles off  
Or ere the giant image broke on them  
Full human profile, nose and chin distinct,  
Mouth, muttering rhythms of silence up the  
sky,  
And fed at evening with the blood of suns;  
Grand torso,—hand, that flung perpetually  
The largesse of a silver river down  
To all the country pastures. 'Tis even thus  
With times we live in,—evermore too great  
To be apprehended near.

In the case of the past, however, the mass of detail has for the most part dropped away, so that the main outlines of the figure stand out in fairly high relief. We can see the progress of society from stage to stage through the generations. We can discriminate between those forces which made for progress and for the enrichment of human life, and those which were reactionary and destructive in their tendencies. Such a survey of the past is involved in the study of the Old Testament. The student is carried back to a period about two thousand five hundred years before Christ. During that long succession of centuries he sees nations rise and fall only to be succeeded by other nations which repeat the process. Sumerian, Babylonian, Egyptian, Hittite, Assyrian, Scythian, neo-Babylonian, Mede, Persian, and Greek all come forward and play their part

and each in turn retires into the background of oblivion. During all this period the little, despised Hebrew holds his own, not by virtue of his military might, of which he had none, nor because of his political sagacity, for which he was not famous, but by reason of his devotion to a moral and spiritual ideal which lifted him above the petty and sordid strifes of the world around him and saved him to be the spiritual teacher of mankind. No man can come away from a survey of that great history unimpressed by the vitalizing and victorious power of the truly spiritual life. No man can enter into sympathetic understanding of that great movement and say that the organizing force of the social universe is indifferent to moral values. The moral and the spiritual are the very things that did not perish.

History is mankind's greatest teacher, and no phase of her instruction is more illuminating than that represented by the history of religion. We have long been familiar with the fact that none of the higher religions, so called, sprang into being full grown. Each is the product of a long historical process. By gradual and slow stages they arrived at their full power and splendor. The Old Testament makes indisputably clear to us the fact that this element of process is part and parcel of our own deeply beloved religion. It brings right into the sphere of our own religious thinking a recognition of the fact that our religion is no static and fixed thing, but, as the product of a dynamic development still incomplete, is destined to expand to greater proportions and to ascend to loftier moral and spiritual heights. In

the Old Testament we see the Hebrew religion growing right before our eyes. Better still, we see the forces at work that make that growth possible. We come to recognize the Old Testament as the record of a socialized religious experience. That experience was the resultant of many co-operating social, political, economic, and psychic forces. Under the operation of these influences, the Hebrews, generation after generation, worked out their own religious salvation. We see that this great literature was the precipitate of a series of complex situations into which the makers of the Old Testament threw themselves heart and soul. They did not aim to produce great literature; they sought rather to serve their day and generation in the fear of God. The great literature was a by-product. Their task was to interpret history, past and present, from the point of view of the religion they represented. Their interpretations differed as the times and circumstances changed amid which they lived. We find David protesting to Saul that he is being driven out by his enemies from the land of Yahweh into a land over which Yahweh has no dominion, and he is overwhelmed by the thought that he may die there "away from the presence of Yahweh." At a later day, when the Hebrew mind had been long in intimate contact with the fact of world-dominion on the part of Assyria, Babylon, and Persia in turn, a psalmist wrote of God:

Whither shall I go from Thy spirit ?  
Or whither shall I flee from Thy presence ?  
If I ascend up into heaven, Thou art there;  
If I make my bed in Sheol, behold, Thou art there.  
If I take the wings of the morning

And dwell in the uttermost parts of the sea,  
 Even there would Thy hand lead me,  
 And Thy right hand would hold me.

—Ps. 139:7-10.

But underlying all the successive changes in interpretation which a constantly changing world forced upon them, there persisted an abiding faith—a faith which adjusted itself to each new situation afresh, a faith that was never daunted by difficulty and that triumphed over all obstacles, a faith that grew deeper and broader with the progress of the centuries, as Israel's knowledge of the universe expanded and her insight into human nature became keener. When I call to your minds the fact that Israel started its historical career in a world divided up among contending deities, of whom Yahweh was but one, that all these gods alike, Yahweh included, were estimated and valued by their power to bring prosperity and victory to their respective peoples, that the Hebrew people was among the weakest of the nations and suffered a series of unparalleled disasters at the hands of greater nations worshipping other gods, and that as the military and political prestige of Israel decreased its conception of Yahweh grew in inverse geometrical ratio, so that it actually declared Yahweh to be the supreme and only God of the Universe at the very time when he had lost even his own temple and could not call a foot of soil his own, I am sure you will agree with me that the faith of Israel is a unique experience in human history, that it is magnificently superb, challenging our admiration and demanding our serious study. No man can rightly call faith an effeminate or puny thing

when he takes into account the heroic achievement of the faith of the Hebrews.

A proper study of the long period of historical development represented in the experience of the Hebrew people brings out into clear recognition the slow and painful way in which mankind moves forward. The present is built up out of the past inch by inch, as it were, even as the coral reef slowly lifts its head above the waves. The religion of the present is the heir of the religious treasures handed down from the past. The achievements of the race are not to be lightly esteemed or thoughtlessly ignored. They represent the silent and often unrecognized labors of untold generations of our kind. Society is not organized completely in a night. The existing order is not a thing of yesterday. The religious ideals of today reach back into the far distant past and come to us freighted with the joys and sorrows of the generations. The world in the past has gone on and grown up in that slow and laborious way; we have no reason to suppose that the present is likely to see any striking change of method in our progress. This is a fact which we do well to keep in mind in these days when the Bolshevik would move in everywhere and substitute revolution for evolution at a moment's notice. The kind of study that the Old Testament requires, if it is to be rightly understood, makes for a historical attitude toward the social order as a whole and tends to keep the minister from ill-considered enthusiasms for impossible panaceas.

When we come to close grips with the experience of the Hebrew saints, we learn much for our comfort and



inspiration. We discover that the leaders of the religious life and thought of the Hebrews trod no royal road to truth and light. They struggled forward toward the light; they battled for the truth even as we do. They suffered and died for the right just as men have done in all ages. They had no helps that are not available to us. They received no guidance then that is not at hand now. They lived in a world ordered in accordance with the same underlying laws as the world today. The God who led Israel out of Egypt is the God that led the negro out of bondage. The prophets were the spokesmen of God in exactly the same way the modern preacher may be. The Hebrew seer had no way of enforcing his leadership upon the life and thought of his generation. All he could do was to utter the truth as persuasively and forcefully as he could and trust it to make its own impression and win its own way. Truth was its own best witness then exactly as now. Is any minister discouraged and inclined to excuse himself on the ground that he has not the external aids and supports that were enjoyed by the Hebrew prophets? Let him not seek consolation in that quarter. The truth is rather that the modern minister is provided with a hundred helps and inspirations to every one that the Hebrew prophets could command. The wonder is that they did so much with such small means. We with our abundance of religious literature, with our immense wealth, with our splendidly organized religious institutions, and with all the experience of the ages behind us, have no right to be satisfied with small things. The example

of the Hebrew thinkers and workers should stimulate us to the accomplishment of tasks of world-wide magnitude and world-changing significance. There is no chasm between the world of the Hebrews and our own. God is the same yesterday, today, and forever. We are a part of one continuous ongoing stream of human experience. When we tap the stream higher up on its course we find the quality of the water the same there as here, but the volume here in its lower reaches has increased manyfold. If in its early course the stream set in motion great forces for human betterment, the forces operated by the stream of today are of infinitely greater power. There is in the survey of Hebrew history no cause for pessimism but every reason for and invitation to an optimistic forward look.

I might go on to speak of the value of the study of the Old Testament as preparatory and indispensable to a correct appreciation of the New Testament. I ought to say something about the wonderful treasure of religious inspiration found in the devotional literature of the Old Testament. The splendid homiletical resources that the Old Testament places at the disposal of the preacher ought not to be ignored; and the great store of social idealism glowing forth from the words of the great prophets clamors for recognition. But these and other such aspects of the subject must be passed over out of consideration for your time and patience. One other phase of the question, however, must be granted a little attention. We have seen that the thought of the Hebrews expanded with the process of the suns. Earlier stages of thought

were outgrown and left behind. The circumstances of life in the world which Hebrew religion was called upon to interpret in terms of God were continually changing. Therefore the interpretation likewise changed. What was truth for one generation was incomplete and therefore erroneous for a later age. The Hebrew prophets with one consent from first to last taught with tremendous emphasis that piety was rewarded by prosperity. The conditions of Hebrew life made this a very difficult doctrine to maintain; and it is an interesting study to follow through the successive attempts to justify the doctrine and so to vindicate the ways of God to men. But in the course of time there arose a man with the courage to throw the entire doctrine overboard and to maintain that religion was the greatest good in life, even if all material rewards were lacking. He expresses his conviction on this point as follows:

For though the fig tree do not blossom,  
Neither be there fruit in the vines;  
Though the labor of the olive fail,  
And the fields yield no food;  
Though the flock be cut off from the fold,  
And there be no herd in the stalls;  
Yet I will rejoice in Yahweh;  
I will exult in the God of my salvation.

—Hab. 3:17, 18.

This same point of view is set forth at greater length and in majestic form in the Book of Job. Earlier Israel worshiped a national God; Israel full-grown worshiped the God of the universe. Early Israel stressed ritual even to the point of offering human sacrifice to Yahweh; later Israel emphatically repudiated this interpretation of God's will and substituted for it a magnifi-

cantly ethical interpretation, a specimen of which finds utterance in this familiar passage:

Wherewith shall I come before Yahweh,  
And bow myself before the God of the  
  heavens?  
Shall I come before him with burnt-offerings,  
With calves a year old?  
Will Yahweh be pleased with thousands of  
  rams,  
With tens of thousands of rivers of oil?  
Shall I give my first-born for my transgres-  
  sion,  
The fruit of my body for the sin of my soul?  
It has been told thee, O man, what is good.  
Yea, what does Yahweh seek from thee,  
But to do justice and to love kindness,  
And to walk humbly with thy God?

—Mic. 6:6-8.

That the theological student should recognize the operation of the law of growth in the history of his own religion and come to that realization early in the progress of the curriculum is a matter of great importance. He cannot escape that truth if he be made thoroughly familiar with the development of religious thought in Israel. But if that discovery is made in the field of the Old Testament, the student will be very dull indeed if he does not, even without much aid from his teachers, discern that the same law of growth has operated all the way down, even up to the present day. The necessary result of this will be seen in a changed attitude toward theological questions. We shall hear less of "the faith once delivered unto the saints" and more of the faith that sets itself to the removing of mountains, to the task of bringing the world of today into conformity with the will of God. We shall be less troubled by

rigid adherence to outgrown and outworn shibboleths, and more concerned about catching the meaning and significance of the movements of the life of today. We shall be far more charitable in our attitude to the divergent views of other bodies of Christians to whom we already give credit for a religious zeal and devotion no whit inferior to our own. We shall give less heed to the indoctrination of theological students in so far as that means providing them with a complete system of theology which is to last them their life through; and we shall lay more emphasis upon securing openness of mind and alertness of vision "that the man of God may be complete, furnished completely unto every good work." Our ideal minister will possess these three things at least—unstinted devotion to the good of man which is the glory of God, an adequate knowledge of the history of religious and social development, and the willingness and ability to adjust his interpretation of life and his methods of work to the constant changes which the world is undergoing. The minister must be a guide for the present and a pioneer of the future if he is to fulfil his function for the church and society.

This means that we must be more concerned about giving our students a right method than a right message. We shall, of course, do our best to set their feet in the way of truth as we see it. But we shall not delude ourselves or them by allowing ourselves to think that we have discovered the final truth. We shall rather agree with Robinson, the Pilgrim Father, that "God has yet more truth to break forth from His word," and from His

world. We shall therefore be eager that our men be on the lookout for the never-ceasing revelation of God in the ongoing universe and in the society round about them. And we shall be solicitous that they be so trained in the search for truth that they will not go through their own times blind to the religious and moral significance of the life in which they share. That means an ability to see through the superficialities of life, to sweep aside the incidental and ephemeral details, to penetrate to the heart of a social or political situation, and to read there the handwriting of God. No message that we can pump into our men will stand the test of time in all details—yea, even some of our central principles may be outgrown—but the passion for truth, loyalty to fact, with persistent and self-sacrificing devotion to the search for reality in human experience will never be out of date. It is much more important for the world that our students be able to think out and formulate for themselves their own message, even if it should be in some cases a deficient message, than that they should parrot-like repeat *ad infinitum* a message dictated to them by their theological professors, even though they should succeed in getting that message letter-perfect.

How does the meadow-flower its bloom unfold?

Because the lovely little flower is free  
Down to its root, and in that freedom bold;  
And so the grandeur of the forest-tree  
Comes not by casting in a formal mould,  
But from its *own* divine vitality.

—Wordsworth, Sonnet xlvii.

The message that is the product of the minister's own mental and spiritual

travail has a power over people that a lesson learned by rote can never have; and it will not lose its power with the progress of time, if the minister has learned in his youth the vital necessity of keeping himself in sympathetic contact with the spiritual progress of his day, and has thus been enabled to keep his message fresh and timely.

Am I assigning too large a place to the contribution of the Old Testament toward the student's equipment? I think not. At least the study of the Old Testament has done all this of which I speak and even more for many

men within the range of my own experience as a student and teacher. And if it be given a fair chance in the hands of competent teachers, it will always justify itself in the minds of competent students. The Old Testament is a great book and is capable of arousing great minds to great thoughts. It was there that Jesus found the inspiration for his life-work, and we can hardly overemphasize the value of the literature that fired his imagination and stirred his enthusiasm to splendid utterance and incomparable action.

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## CHRISTIANITY FACING A CRISIS

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This is not the first time in its long history that Christianity has had to face a crisis. More than once in recent years the Christian religion has come to a cross-road, but today we are told that it has reached the end of its journey. Many who stoutly deny this frankly admit the present crisis is more crucial than any of the conflicts from which our faith has successfully emerged in the past.

Fortunately the issue which today confronts the Christian faith is sharply defined, and the great events of the past few years have forced the problem to the center of our consciousness. It is apparent that the world-war is both

destroying and re-creating the economic and social world, and quite evident that the great upheaval is giving impetus to a similar process, for some time in progress, in the religious world. What is the issue on which the future of our faith turns? What are the questions today, the answers to which will determine whether Christianity can continue to satisfy the religious needs of thoughtful men? These are not questions such as our fathers had to answer; they are not even such questions as agitated the church a quarter of a century ago. The drift of destiny has carried us to a new field, a field filled with new values.